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MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

AUGUST, 1914

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THE MISSIONARY LINK

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"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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THE MISSIONARY LINK

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AUGUST, 1914

No. 8

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

IT is significant to notice this statement in an Oriental paper. "As a religion Confucianism is imperfect, and as a philosophy it has no value to speak of. It sets forth the path of daily duties, and as such will probably be permanent. Middle class society may possibly find in it satisfaction for the religious needs. Even as philosophy it may possibly give satisfaction. But if Confucianism should ever seek to become a popular religion, or a religion of the aristocracy, its destruction would be the certain outcome."

A STRIKING memorial was presented to the Viceroy of India to abolish the *nautch* girls. The *Indian Social Reformer* states: "For many years the custom of *nautch* has been regarded by intelligent and high-minded Indians, quite apart from the wasteful expenditure involved, as a degrading and pernicious influence in their social life. In spite, however, of this protest, which has the approval of an increasing number of thinking people, the dead weight of custom favors the continuance of the practice. *Nautch* exhibitions are still common in the homes and palaces of the wealthier classes, and when hospitality is offered to Europeans, very frequently part of the entertainment takes this form.

"This European patronage of the *nautch* system is a serious obstacle in the path of

those social reformers, who, realizing that impurity in thought and life strikes at the root of all true national prosperity, are striving against tremendous odds to develop public opinion on this subject. A change of attitude on the part of the Government officials would unquestionably raise the tone of public life in India, and remove a cause whereby the moral standards of the governing classes have been frequently compromised in the eyes of the Indian people."

THE Bengal Auxiliary of the Bible Society "shows twenty-nine languages and dialects of people living within the bounds of their territory, a list which would have been twice as long had it included immigrants to the country. The Bengali-speaking people number forty-eight millions, and a larger proportion of them are literate than of any other race in India. In the ten years between 1902 and 1912, 1,370,819 Bibles and portions have been distributed."

FROM Japan we learn that among the Ainus the aborigines of that island Empire, "the foundation of their religion is animism. One God is above all, but beneath Him there are myriads of others, good and evil, of varying power and grades. Every thing, organic or inorganic, whether matter or spirit, is supposed to be inhabited and watched over by them. It is reasonable to expect in this religion just what we really find there, fetichism, totemism, sympathetic magic, and like superstitions in faith and practice."

BEAUTIFUL colored picture postals have been sent us from our missionaries in Japan. One set is of the Girls' School at 212 Bluff and a second of the Bible School in the same enclosure. They may be purchased for five cents apiece or twenty-five a set. Would you not like to have this object lesson of our Mission to interest others in it?



RESCUE FAMILY AT FÄTEHPUR

IN EASTERN LANDS.

INDIA—FÄTEHPUR.

THE INVISIBLE CHAIN

By Miss E. H. TODD

M. WAS very unhappy, her husband cared nothing for her and had taken another woman into the same house with her, whom he treated as his wife. When M. was ill, no one sent her to the hospital, some distance away, or took the trouble to bring medicine for her, and her children were too young to minister unto her. There was a longing in her heart for some one to help and love her. She could not read, there was no one to talk with her; only the hopeless feeling, the heavy burden which pressed her down, down, until she felt she could not look up, and if she could, what was the use? She loved her children, but they did not meet

the intense yearning in her heart that she could not define.

A nephew returned from a Mission School, and he came to see his relatives, and was very friendly with the children. He was but a young boy, yet fortunately wished to tell others what he had learned. M. listened to his talks with the children about the wonderful Saviour, and He drew her with His love. She longed to read about Him, and asked her nephew to teach her, which he was glad to do.

One day her husband found her studying, and was very angry with her. The desire in her heart was very keen now to become better acquainted with Christ. She knew of an Indian missionary in a town far away, and even sent to him to know if he could not arrange to have her go somewhere to learn to read of this Saviour. The missionary answered her request by the message that he could do nothing for her. The lessons with the nephew had been stopped, but M. tried,

not very successfully, to study out simple words by herself; but her husband again discovered her poring over her book, so tore it up, and treated her very cruelly.

M. then resolved that if she was not treated as a wife, nor given liberty to learn of Jesus Christ, she would go away for a while, for she felt she must hear more of Him. This time she herself went to the missionary, and asked for the address of some place where she could go and be taught, and he sent her to us.

When the husband knew of M.'s disappearance there was trouble caused for many. The nephew was beaten, the missionary and his workers were slandered, and work was hindered for a while, but all was overruled by God. The husband came to Fâtehpur to persuade M. to return with him, saying that he would pay money, have a big dinner, and thus make everything right with his caste. She refused this arrangement, but entreated that her children be sent to her. This was denied her.

After this M. was ready to confess Christ in baptism. There was earnest praying for the husband, though he seemed what is naturally and wrongfully termed a hopeless case. Times of testing followed after M.'s baptism, and the love for her children drew her back to them, which was perfectly natural. We believed that she was to return to her home, but in God's time, when she knew at least something of victory gained in Christ, and could read God's Word.

Oh! the thankfulness when we heard that the husband had been baptized, and though the fruits of repentance were not very apparent in his life, from what we learned, we continued in prayer, and believed that our God had begun His work to perfect it. Later came the message from the husband that M. should have her rightful place in the house, and the other woman should be sent away, and promises given for her freedom in teaching her children and others what she had learned.

It was only five months since M. had come to us—such a short time to become in the least prepared to go forth as His witness, and to be enabled to read and teach others. We would fain have kept her longer and taught her, but it seemed God's time now for her to return to her family, and to test the reality of what she had learned, and the power of the Saviour she loved. For a while after her return there was the necessary adjustment in the home life, for the husband would not allow her to go to church, to teach her children or

others, though he kept other promises made to her. Now listen to the results which are apparent of what God accomplished for M. and through her: Her husband became a thoroughly changed man, and actually acknowledged to his neighbors how much was due to the influence of his wife. Now there was readiness to have the children taught, and M. was encouraged to prepare for church membership, and not only passed well the examination before the committee, which was hard for her, but has won by her life the testimony of her neighbors that she is a true Christian indeed.

The Head Man of the village had a Bible in his possession, said he had not read much in it, but now that he had seen what Christ had wrought in M. and her family, he wanted to find out the secret of the change in this household. Pray that he may discover the secret, and become transformed himself.

M. has now the liberty of teaching the village women and gladly imparts what she has received. The missionary finds a difference now as he visits the village, for he has no difficulty in securing an interested group of listeners. They assent to the Truth of the Message—they have seen what Christ can be to one simple woman in their midst, they realize something of what Christ has wrought through her, yet how can they break their caste? Will you not pray that they may yield to the only King who can break their chains and cause them to know the glorious liberty of a child of God.

I saw the missionary from that district the other day and he gave me the last glimpse of M. which he had seen, showing the change in her husband toward her. He had brought her into the hospital because of a slight sickness, and she was beautifully dressed because it was her husband's pleasure to have her so. Even a more cheering glimpse is the message of M. sending in to the church her tithes from the harvest.

Still another link in the story is that the wife of the young boy who awakened M.'s heart to the knowledge of the One who could satisfy her longings is now with us. The parents of this young girl were determined that she should not learn to read, or indeed to know anything but sin. She was, however, taken away from the influence of her ignorant parents, and her husband brought her to us to be taught to read, and to know Christ while he went to a Mission School. She is a simple village girl, very dull mentally, yet is being quickened.

Pray with us that this young couple may become faithful village workers, and true soul-winners. From this young boy's witnessing to Christ in an unhappy home what changes were wrought in the life of a hopeless woman, in the household, in the village,—and where will the influence cease, for it even reaches to other and larger circles of souls!

ALLAHABAD

A TRUE MINISTRY.

By MISS ALICE WISHART.

HOW many there are who would gladly offer themselves for service in foreign lands were the way open for them to go, but bodily weakness, duty to a loved one who cannot be left alone, or some other good reason prevents it. To such, it is a joy to know that there is a ministry through prayer for those on the fringing line, for converts, teachers and weak ones in the faith, exercised by those at home who know how to pray the prayer that prevails with God, a ministry that can exceed in power and effectiveness the work done by one on the field, who works and is often too weary to pray perhaps. It is such prayer warriors that are sorely needed at home.

But to pray intelligently, one must know not only the secret of prevailing prayer, but something about the person or persons for whom one pleads. Here is a glimpse of one who needs others to undertake for her in prayer. N— was sent to our Mission Home at Allahabad some years ago by a man who had kept her as his wife, and later desiring to turn over a new leaf, but not willing to cast the girl adrift, asked us to keep her and teach her, which we were glad to do. She came not with the desire to be a Christian, but for refuge, and we received her in His name as one of His unshepherded and straying little ones, hoping to win her eventually for Him. She was much touched and softened by the love and care shown her, but before she could stay long enough to know the great love of her Saviour, a fit of restlessness seemed to impel her to seek relatives she had not seen for many years. We had no power or authority to detain her even that she might have a chance to come to the knowledge of the truth and be saved, and her going out alone without having accepted Christ was to us one of those travails of soul akin only to the agony of death. But God forces no one to be saved, and we could only keep her before

Him until she turned to Him. She would have made a strong and beautiful follower of His, but the call of the world was loud in her ears, and she had not learned in those few weeks to detect the still small voice. We tried to keep in touch with her through letters, books and by prayer, but by degrees we lost trace of her. She is still remembered and loved and longed for, for His Kingdom, and if the burden for her salvation is put upon you who read, it may be that you will join in asking that this dear girl may yet be saved.

Here are extracts from some of her letters received after she left us:

"Greetings at the feet of God to Dear Mother, greatly honored Miss Sahiba:

"I was glad to receive your letter and the book, 'King of Peace.' I am going away from here, but will let you know where. You wrote that Jesus will come again to this earth. Tell me when He will come and if He is merciful to all, I will go and fall at His feet and be His handmaid forever more. Tell me just in how many years Jesus will come and I will keep expecting Him. Dear Miss Sahiba, I know you are very sad for my sake, I too, am very sad on that account. I know that I never could find another as virtuous as you are. But what shall I do? My wretched heart is restless and wishes to wander everywhere and anywhere. I cannot find rest in anything for my heart and life. Dear Miss Sahiba, you must not be sad on my account, for God in His mercy will fulfil your heart's desire. Many have died here, my mother and sisters have gone away.

"A hundred thousand and one greetings be yours. I have reached D— in health. Give my greetings to your four ladies, also my salaams to every one belonging to the Mission

"With the favor of God, greatly beloved Mother, dear Miss Sahiba:

"A hundred millions of greetings. On the 16th I received the book you sent me about Jesus, and later a letter from you, which made me very happy. The book was very nice, and I read the whole in two days. What I read at school comes back to me now, but in the book you sent me it is printed that after reading it I should read 'King of Peace.' If you have the book kindly send it to me. I never forget you, nor will I ever forget you. Merciful Lord Jesus Christ wherever Thou art, Thou Son of God come quickly near to me."

JAPAN—YOKOHAMA

OPPORTUNITY KNOCKS AT THE DOOR.

By MISS MARY E. TRACY

HAVE you ever been at a school on the opening day of the new year? I am sure that many of you have and know just how it looks to see girls, girls everywhere—those who have been studying one, two or three years and who come back with smiling faces glad to see their teachers and friends again, and even glad to take up the tasks which seem very pleasant after the ten days rest, and also the crowds of new little girls who come with the mothers and fathers proud to have their daughters enter the high school. It is all so new to many of them and it is so delightful to us who have been talking for days over the prospects for the new school year.

"Is our recent advertising of the school going to show results?" "Shall we have a large class this year?" If you had been here how often you would have heard these questions.

I wish you could have been here on the morning of April 15. It seemed as if the school-house was simply running over with girls everywhere, and our questionings were answered when we found that we have the largest entering class that we have had for many years. Forty-four girls now on the roll and a few more who may come.

And in the boarding-house? There it is just the same for we have fourteen new girls coming to live with us, and to learn what Christianity can do to make a home really happy.

As the girls came back on the afternoon of April fourteenth, and the new little girls were coming in, our smallest child of last year went to a teacher's room, and as she was helping with some work she suddenly said: "Oh, I am so glad!" "Why are you glad little Glory?" "Because there are so many new little girls coming into the boarding-house and I shall have them to play with."

We too are glad because we hope that they will learn something better than play, something that little Glory has learned since she came here, to love the Lord Jesus.

But now I come to the sad part of my story. While a number of the girls who come to us this year have parents who can pay for their education and are glad to do so, there are also many from poor homes and we want to have scholarships to offer this year.

Ever since last Spring we have had a waiting list, but the scholarships would not hold out and when other pitiful appeals came what could we do?

Let me tell you some of the sad stories we have heard. This is the old story of a family who have been comfortably off; they have had everything they needed and the father was looking forward to the time when his daughter should be old enough to go to a high school when suddenly reverses came. The father failed in his business and has barely enough to keep his family from starving.

What about the little girl who is only twelve or thirteen years old? She is a lovely child who has always stood at the head of her class in school. She has been used to luxury and it seems too cruel to refuse to help, especially when the neighbors all speak so well of the family and beg us to do something for the child. We could not refuse and so she is coming to us and will be helped by one of the missionaries until some one in America can do this, for I am sure you will want to when you hear her story.

Then there is another child, little Plum Blossom, whose brother is a poor minister, one of the many here in Japan who believe so firmly in Christianity that they take up Christian work though they know that the salary will always be small. With his limited income of \$12.50 per month he supports his old father and mother as well as himself. What can he have left to pay for the tuition of his little sister? That little one must go without further education unless help can come from home. A kind Japanese friend has offered to pay the actual cost of board for this little Plum Blossom for two or three months or until some help comes from home as I feel sure it will do soon when her story is known.

Then there is another little girl whose father was killed in a railroad accident a few years ago and the mother has been struggling bravely to take care of her three children. They are well educated people and the poor mother cannot bear to have the children grow up in ignorance. This child too we have had to refuse unless they can pay her board for a few months at least.

Then there is the child whom we had to refuse, but who is looking forward to a scholarship for next year, but without your help we have no prospect of any to offer her. Her sister is a school teacher in one of the villages where the Bible women are working.

HERE AND THERE

IS IT A SIGN?

THE growth of union or what are now called interdenominational world-missions is a feature of modern organization, gaining emphasis every day. The phenomenal history of the China Inland Mission, organized in 1865, bears its own endorsement to the success of its vital principles.

Following in its wake are the African Inland Mission dating from 1895; the South Africa General Mission and the Sudan United Mission, all of them stating our "workers are dependent upon God to supply all their needs in answer to prayer" or "depending upon God and the free-will offering of His people for support," or "supported by the voluntary gifts of God's people."

Another organization of recent date sends a prospectus which we condense, as its interest is unusual. This is called "MICHIGAN IN ARABIA, *the Industrial and Medical Educational Project in Busrah, Arabia, under the Auspices of the Students Christian Association of the University of Michigan*, the outcome of the International Student Volunteer convention held in Rochester, N. Y., December, 1909, forty-six delegates from the University of Michigan being present.

"Dr. S. M. Zwemer, missionary to Arabia, met the general secretary of the Association and urged him, if possible, to interest Michigan students in the work of the Arabian mission, stating that nearly half of all the Arabian missionaries were from the state of Michigan, while five of them were graduates of the University. This appeal had its effect and after several months of investigation it was decided to ask the students to contribute money to the support of Dr. Arthur Bennett, Michigan '04, who was doing a valuable work in the city of Busrah, Arabia, at the head of the Persian Gulf.

"The first year, 1911, the American Mission now working in Busrah, Arabia, agreed to allow the Michigan representatives to start their medical and industrial mission in Busrah.

"The full consent of the Turkish government was secured for educational work in Busrah. This was accomplished through the efforts of the Arabian Mission.

"The field of labor was chosen because 'Arabia lies at the cross roads of the commerce of the world and it was once and will soon become again the bridge between Asia, Africa, and Europe.'

"No race has shown itself any more intrepid in exploration than the Arabs. They crossed Africa long before Livingstone, and had reached Canton in China in sailing ships twenty years after the death of Mohammed. Physically they are undoubtedly one of the strongest and noblest races in the whole world. Intellectually they have a glorious history and literature, while for religious enthusiasm and devotion they are surpassed by no other people. It is surely not without a purpose that this widespread and powerful race has been kept there four thousand years, unsubdued and undegenerate, pursuing still the simplicity and vigor of its character. It is certainly capable of a great future—and as certainly a great future lies before it."

"There is scarcely a land in the world unless it be Central Africa that is at present more utterly destitute of medical, sanitary and general knowledge. With a coast line of nearly four thousand miles there are only five small mission stations and none of them reaching farther than ten miles into the interior."

"Arabia to-day presents in some respects the greatest missionary problem of the church and therefore the church at large is sure to feel a growing sense of obligation."

Professor John R. Allen writes:

"The work you have undertaken, of establishing an engineering and agricultural school at Busrah, impresses me as having great possibilities. Turkish methods of farming are crude in the extreme. They still plow with a sharp pointed stick, cut their grain with a sickle and thresh it with a horse. With modern methods of farming, Turkey, which is primarily a farming country, would be entirely changed. The Turkish farmer is now hopelessly poor, but with proper attention to the soil, and modern methods of agriculture, Turkey might be made one of the greatest agricultural countries of the East.

"From an engineering standpoint, Turkey is an untouched field. About the only engineering work that is done is in land surveying, irrigation, and the running of a few railroads. There are no modern improvements in Turkey, and the possibilities for new developments along this line are unlimited. Under the new Turkish government a much more liberal policy has been shown towards internal improvements. The people themselves are also inclined to adopt European methods and European modes of thought more than ever before."

"Irrigation schemes in the Tigris-Euphrates valley will bring sixteen million acres under

cultivation and will constitute the granary of the world. With petroleum in unlimited quantities discovered twenty miles south, and a railroad from Constantinople, Busrah promises to become in a decade one of the foremost emporiums of the near east."

"The interdenominational appeal is made. In a university where all religious denominations are represented, it is of great advantage to present a missionary project to which all denominations can contribute."

Is it not an inspiring thought that the young women and men throughout our land, are awaking to the realization that humanity every where must be uplifted and redeemed through Jesus Christ, and that on each one rests the obligation to plan and work, as if all depended on individuals, and pray unceasingly as if the victory could be gained only by intercession with the Almighty Lord of all?

FACING THE WHOLE TASK

SLOWLY but surely the Moslem world is crowding to the front in the missionary thought and enterprise of the day. Up to a few years ago it was the great neglected and almost untouched field. Even up to the present, comparatively little systematic effort has been made to reach Moslem people specifically with the Gospel of Jesus Christ.

Three years ago, at the great conference at Lucknow, it was pointed out that there were no reliable statistics as to the total population of the Moslem world, one total estimate differing from another by nearly one hundred million of souls. But much has been doing during those three years, and the current issue of *The Moslem World*, of which Dr. S. M. Zwemer, of Cairo, is the editor, publishes what we must accept as the first full and reasonably accurate census of Mohammedanism.

According to this estimate there are upward of two hundred and one million Mohammedans in the world. Of these over ninety million are under British rule or protection, and over seventy-six million under other Western or Christian Governments. This leaves something over thirty-four million Mohammedans not under Western Governments, and of these about thirteen million only are in the Turkish Empire, that is, about six and a half per cent. of the whole Moslem world population.

Twenty million souls is given as the Mohammedan population of Russia.

Mohammedans are not all orthodox any more than other people. Fully sixty million

Moslems are of what is called the animistic type, with very little in common with the rest of the followers of the Prophet. Then there are several million New School Moslems, that is, Moslems who have adopted western education and broken away quite radically from the old standards. There are, we are told, about one hundred and twenty-six million orthodox Moslems, these divided into four quite distinct schools.

Dr. Zwemer's fearless motto is, "the evangelization of the Moslem world in this generation," and he sees many things to indicate that this is one of the most hopeful times in the history of the world for the inauguration and carrying out of such a campaign. With all its aggressiveness Mohammedanism shows many signs of disintegration, and the doors of opportunity into the Moslem world are open and nailed back to the Christian missionary as never before.

In this connection it is surely significant that nearly one-half of the Mohammedan population of the world is under British rule. The tendency to drop down from the heroic in mission work is dangerously prevalent. It has happened, and it may happen again, that the church, put to the test of mighty faith, will do a big thing better than she will a smaller one, an impossible one better than one which is easy.—*Christian Guardian (condensed)*.

GIFTS FROM THE POOR

A TOUCHING result of Christian development is noted in the actual gifts to the Centenary Thank Offering in India of the A. B. C. F. M., totalling 14,000 rupees and representing giving of a rare type. Hundreds of Christians—servants, teachers, preachers, and others had given the entire month's salary to this fund, in addition to their regular gifts to the church. Pupils in many schools had worked in play-hours and given up from their scanty food and clothing, to give to this thank-offering. The treasurer of the fund said his experience this year had convinced him that the churches could give more and could rise to higher responsibilities than they had ever dreamed of as possible. Many have felt as never before the reality of religion and its high demand on all their powers. Probably the largest gift of all from this great festival, is the definite decision that in the new century the people themselves will support and control their own pastors and churches."



BRIGHT GIRLS IN BRIDGMAN MEMORIAL SCHOOL

FOR MISSION BANDS.

EXPECTATION

By KATHARINE ABBEY

“**H**ERE, True Jade, is wiping cloth for you. Mrs. Dzung, who is over in the dining-room building, will tell you which desks are to be cleaned.”

Summer cleaning has begun in the Bridgman Memorial School. In less than a month, *rickshas* will be rattling up the lane and Happy Truth and Precious Jewel will be laughing their way into the building with rolled up bedding and boxes in the vehicle behind them. That is why the five girls who stay here all summer are now running about with cloths and brooms. Everything must be put in apple order and therefore scrubbing is being done with a vengeance.

Last year we were divided between our desire to have a great many pupils so that the school might be a success, and our desire to have only a few, so that we might study hard on our Chinese and be more fit for later service. Our desires were doubly answered because the first semester, we did only have

small numbers and the second semester, they more than doubled.

We are looking forward to the new school year with a great deal of hope and anticipation. There is to be a Primary Department with three grades, where we hope to help the teachers reconstruct their old ideas of pure memory work and monotonous study and recitation. Custom has been to have pupils recite catechisms and answer long rows of (to them) meaningless questions, but we have a feeling that if the teacher spent time each day telling them of the stories of Joseph and Moses, etc., as well as the beautiful New Testament truths, she would find a more understanding response in her pupils and would be able to awaken greater ideals and desires than by the catechism method. Maps, globes, pictures, and blackboards, not to mention trees and flowers, hold out all sorts of possibilities which ought to be of great assistance in leading and guiding these little Chinese tots.

If a child is studying Chinese history, is working problems in elementary arithmetic, and hopes to begin reading an English Reader

III, etc., she will turn her back on the dining-room building and enter the Intermediate Department for four years. In the big study hall of Edwin Stone Hall, she will have a seat of her own, down in front and, at the ring of the bell, she will pick up her book and hasten to class. If it is for Bible Study, she will go to Mrs. Dzung's room; if she is to read the literary language book, she will hurry up to Mr. Zien's room. There will be times for music and gymnastics and drawing and sewing and even for play, after four o'clock, when the back yard forms an inviting place for a game of "Catch the Dragon" or basket ball. The future holds out the possibility of high-school work because three mission schools are urging us to receive their graduates; but just now we feel that we must put all our time and thought into these two departments.

We see a vision of the ideal school and realize a little the tremendous possibility of helping girls develop into the kind of women this country is unconsciously crying out for. There is need for women who will be so filled with the love of Christ that they will entirely forget themselves in the great desire to serve their country and their fellowmen; women who will make real homes; women who will teach with the joy of those who are inspired by the giving of a great message. It is a vision which challenges all the mind and heart and soul! It is a vision which we are striving to have our school help fulfill. In China even more than in America it takes time and patience to know these girls. They are quick to respond to loving thoughts and deeds. Do not think of us as far away in China, but that it is a live and throbbing nation and her children are clamoring for light. It needs your mind and heart and that will mean your prayers.

HOW WE PRAY FOR OUR STUDENTS

By ANNE G. HALL

IN April, of this year, our Bridgman School in Shanghai, China, had the great pleasure of having Miss Ruth Paxson, the National Y. W. C. A. secretary for China as a guest for two days. She held two meetings each day, and spoke with power through our head teacher. The girls were very responsive but we have discovered from experience that as they are easily moved so they easily swing back to indifference. We have taken for our weapon of warfare Mark 11-23. "Verily I say unto you, that whosoever shall say unto

this mountain 'Be thou removed and cast into the sea,' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Sunday afternoons, we missionaries, and our three native teachers who live at the Bridgman School come together and discuss the two chapters of the "Life of Livingstone" that we have been reading during the week. Using the wisdom and insight into character that God has given us, we determine exactly what we should pray for individual girls, and write this definitely. Here are some of the prayers offered:

Tsung-wo, who wants to be a Christian, but is opposed at home—That she may have the earnestness and determination to seize every opportunity to win her father and that, from outside sources, he may also be reached.

Frances who is an earnest Christian but who, by her supersensitiveness shows that she is not wholly dead to self yet—That she may have the vision of her life as a channel through which the Holy Spirit shall work to win others and that she may have the true peace that comes from perfect trust in friends as well as in God. Few of the Chinese know what friendship means, they do not trust each other.

Wyok Pau, who does everything whole heartedly but who has not yet learned the possibilities of a Christian life, that her heart may be filled with God's love and may express itself in greater sympathy and thoughtfulness and that she may experience the vitality of a prayer life.

Dzen Sung, who is a fine girl and a Christian, may be awakened to her responsibilities here and may have real joy in her experience,

Dzok Qung and Yau Juin, older girls, friends of Dzen Sung, who until last year had not heard of Christianity. That their hearts may truly be open to believe and that Dzen Sung and others may help them to come to a decision.

Edna, a Christian who has changed greatly in the last few years, but who still is spiritually, as well as physically weak and without sufficient resolution that an energizing power may come into her life that will result in steadfastness of purpose and perseverance.

These are only some of the prayers. Does it seem as if we were asking for great things? They are no greater than material mountains. Would you like to pray definitely for these girls with us?

RECEIPTS of the Woman's Union Missionary Society of America, from
July 1 to July 31, 1914.

CALCUTTA, INDIA

Mass.—Boston Branch Zenana Mission, Trinity Church, Miss Evelyn Dix, Treas., Miss Ethel S. Paine for Gardner Mem. School, 100.00; special for Gardner Mem. School, 55.00; Morrill Scholarship, 50.00; Lowell Scholarship, 50.00; Phillips Brooks Scholarship, 50.00; Gertrude Parker Scholarship, 30.00; toward Miss Norton's salary, 154.00; Rev. G. L. Paine for orphan Priscilla, 25.00; Northampton, Mrs. L. C. Seelye for orphanage, 25.00,	\$539 00
N. Y.—New York City, Mrs. S. J. Broadwell for orphan, Suniti,	25 00
N. J.—East Millstone, Millstone Auxiliary, Mrs. P. Eugene Nevins, Treas., for native teacher, Indumukhi, 16.00; Ridgewood, Mrs. F. H. White for Helen Eliza White Mem. Scholarship, Gardner Mem. School, 5.00,	21 00
Pa.—Phila. Reformed Episcopal Church, W. F. M. Society, Miss M. L. Brearley, Treas., for Sarah Emery Morton Scholarship,	50 00
Total,	\$635 00

CAWNPORE

N. H.—Concord, Mrs. James Minot, Miss Emma S. Hill, Mrs. Edward N. Pearson, for Rhoda,	4 00
Mass.—Boston Br., Miss Evelyn Dix, Treas., for orphanage, 150.00; Brockton, Mrs. H. K. Morrison for Sundari, 30.00,	180 00
N. Y.—Albany, Mrs. L. M. Vrooman for orphan, Charity John, 3.75; New York City, Sea and Land Miss. Soc., Miss A. Golding, Treas., for Sukhia, 10.00; Schenectady, Miss G. V. N. Lyle for orphan, Kahira, 4.00,	17 75
Total,	\$201 75

FÄTEHPUR

R. I.—Providence, R. I. Hospital Nurses' Alumnae Association, Miss Alice Hall, Treas., for nurse,	50 00
N. Y.—New York City, Miss Grace H. Dodge, 100.00; Mr. Alonzo Peck, 15.00; Friend, 10.00, all for Inasmuch bed,	125 00
N. J.—New Brunswick, N. B. Auxiliary, Miss Anne B. Cook, Treas., for Mem. Dispensary to Miss Woodbridge,	55 00

RESCUE WORK

N. Y.—Brooklyn, Miss Elsie E. McCartee,	25 00
Total,	\$255 00

JHANSI

Mary S. and Maria Ackerman Hoyt Hospitals.

Mass.—Boston Br. Zenana Mission for bed in hospital,	60 00
N. Y.—Clifton Springs, A Friend toward support of bed, 2.50; New York City, Mrs. S. J. Broadwell for nurse Lilavati, 50.00; Mrs. W. W. Clark, 25.00, and Mrs. F. H. Marston, 25.00, for nurse Lewari,	102 50
Pa.—Shippensburg Normal School collection,	3 36
Total,	\$165 86

YOKOHAMA, JAPAN

Mass.—Boston, Miss Anna J. Mulford for B. W.,	30 00
N. Y.—Brooklyn, Mrs. Peter McCartee for B. W., 15.00; Corona, Leverich Mem. Band, Mrs. M. Le Fort, Treas., for B. R., 15.00,	30 00

Ky.—Franklin, Mrs. D. A. Duncan for Evangelistic Station, 10.00; Owingsville, Miss Laura R. Walton for Elizabeth Barnes Walton Memorial Scholarship, 50.00,	60 00
Mo.—St. Louis, Mr. Charles W. Nau for B. W.,	60 00
Total,	\$180 00

GENERAL FUND

Mass.—Boston Br. Zenana Miss., Miss Evelyn Dix, Treas., 6.00; Mrs. Walter Baker Mem. Band, Miss C. W. Rogers, Treas., 22.00,	28 00
Conn.—Southport, Miss Frances Wakeman, N. Y.—New York City, Mrs. Henry Pierson for freight, 5.00; Mrs. W. E. Truesdell, 20.00; Mrs. S. J. Broadwell, 25.00,	50 00
N. J.—Morristown, Mrs. Elizabeth Proudrit, 50.00; Proudrit Band, Mrs. C. A. Muir, Treas., for freight, 1.00	51 00
Mo.—St. Louis, Mr. Charles W. Nau,	1 00
Total,	\$330 00

WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Philadelphia, Pa.

Calcutta.—Mrs. L. A. Ross for B. W.,	13 00
Cawnpore.—Mrs. J. E. Davis for B. W., 60.00; Est. of Mrs. Sam'l Dickson for B. W., 30.00,	90 00
Jhansi.—Dr. and Mrs. J. H. Ramsburgh for B. W., 10.00; Miss Mina D. Starr and Mrs. Bayley for boy, 2.00,	12 00
Japan.—Mr. and Mrs. Benj. Daniels, Sue Kibe, 15.00; Mrs. J. M. Ham, Mitsu Ishikawa, 30.00; Miss H. Deborah Boone, Kiku Yamane, 10.00; Mrs. C. B. Penrose, Harada Shobi, 20.00; Dr. and Mrs. J. H. Ramsburgh, Koyukuye Sta., 10.00; Miss B. F. Clark, Some Yamamoto, 31.00; Miss A. V. Peebles, Yamamoto Take, 15.00; Mem. to Mr. and Mrs. A. C. Armstrong by Mrs. J. E. L. Davis, Shige Matsuoka, 30.00; Mrs. Joseph W. Howe, Isuru Iijima, 5.00; Mr. and Mrs. W. H. Fredericks, Suga Mori, 10.00; Mr. W. G. Parke, Kiyō Tada, 75.00; Miss E. M. Weeks, Suma Mura Kami, 15.00; Mr. and Mrs. G. T. Bisel, Chika Matsuoka, 5.00; Mr. Charles Hutchins, Kono Yoshida, 10.00; Mr. C. L. Huston, Koto Kataoka, 75.00; Miss E. G. Fradley, Kishi Ono, 5.00; Est. of Mrs. Sam'l Dickson, Kuki Chapel, 60.00,	421 00
Total,	\$536 00

SUMMARY

Calcutta,	648 00
Cawnpore,	291 75
Fätehpur,	255 00
Jhansi,	177 86
Japan,	601 00
General Fund,	330 00
Total,	\$2,303 61

CLARA E. MASTERS, Ass't Treas.

JULY RECEIPTS

PHILADELPHIA BRANCH

(Mrs. William Waterall, Treas.)

Quarterly interest on Elizabeth Schaffer Fund, from Miss Eleanor Howard Smith (add'l),	\$54 00
5 00	
Total,	\$59 00

JHANSI, INDIA.

ENDOWED BEDS

MARY S. ACKERMAN-HOYT AND
MARIA ACKERMAN-HOYT
MEMORIAL HOSPITALS

ENDOWMENT, \$600.

- Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
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 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
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 Mrs. Jeanie C. Ackerman Bucknell—Her niece, Miss Emilie S. Coles.
 Mrs. Caroline E. Ackerman Coles—Her daughter, Miss Emilie S. Coles.
 Mrs. Lavinia Agnes Dey, } Anthony Dey.
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Address: Woman's Union Mission, 6 South Road, Allahabad, India.

CAWNPORE: Mary A. Merriman Orphanage, Zenana Work, Day and Sabbath Schools, Evangelistic Work.

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JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

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